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The Mystery of Evil and Christ's Final Triumph

(By Robert R. Hull)

From one of our exchanges I clip the following:

WORSHIP.

By Anna M. Wetterau.

IT is a glorious service!
Incense and candles, the robed priests,
The dim religious light, the kneeling throng,
Hushed in the worship of the Christ.
In reverent awe they leave the church.
But the Christ they worship sees not;
His eyes are dim with tears, tears for the dead
That on far Russia's steppes unburied lie,
A prey to vultures and the elements.

It is a glorious service!
The hymns, the prayers, calling from the
Worshippers fervent amens, the sermon
Eloquent with praise and adoration,
The mighty choir chanting to highest Heaven
A Te Deum that thrills the congregation
Like angels' hallelujahs. But the Christ
They sing of hears not, His ears are filled
With the wails of starving children
And the moans of men and women, freezing,
Exhausted, crying in their agony:
"O Lord, in Thee have I trusted."

God does not always mete out vengeance immediately. He does not always strike blasphemers dead on the spot. We know that He is never in a hurry, and that, often, His desire that "none should perish but that all should come to repentance" is His ruling motive. Evil is allowed to have its way, within limitations, for some time. Never, however, is the Divine plan, which extends to the ages, lost sight of. God has an eternal purpose, in Christ, which He is working out. God sometimes allows the sacrifice of thousands of martyrs. The mere perpetuation of physical life is not the end which he seeks. But human beings, not being able to grasp the eternal plan of God, complain that He does not see nor care, when men suffer.

Just the contrary is the truth. Not a sparrow can fall, without Our Heavenly Father's recognition. All live unto Him; whether living or dead all souls are in His hands. God can reproduce them at any moment. Death is an irremediable tragedy to the unbeliever, for he sorrows as one without hope. The Christian does not sorrow as without hope. The resurrection of Christ, who suffered more than any being has ever suffered, upon the cruel tree, is the pledge that "the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

The government of this world, as far as the great mass of men is concerned, has been given over to the Evil One. Destruction and misery are in the ways of the unbelievers. In rejecting Christ as the Head of the Corner, they have erected a system which refuses recognition to the very One who would bring them peace. Then they blame Christ for the results which inevitably flow from their godless system. This explains the situation in Russia. The atheistic system of Bolshevism, which is the enemy of all religion, has fastened itself upon the unhappy Russian people. Our own radicals invite its adoption by America. When the head of the Church of Christ on earth speaks to the nations, offering them the peace which is found in the ways of righteousness, he is met with rebuffs and ridicule. Christianity has never been tried in the shaping of the policies of States. For a brief space, during the Middle Ages, it seemed that the Church might obtain some part in the mediation of international disputes; but the pride of

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INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE REDEMPTORISTS.

THE Congregation of the Most Holy Redeemer was founded in 1732 at Scala, Italy, by St. Alphonsus Liguori and approved by Pope Benedict XIV, in 1749. The first Redemptorist house outside of Italy was established in 1787, in Warsaw, Poland, by St. Clement Hofbauer.

In 1832, at the solicitation of Bishop Fenwick, of Cincinnati, the Redemptorists came to the United States. The pioneers were the Rev. Fathers Simon Saenderl, Francis X. Haetscher, and Francis X. Tschenhens. With no assets but the sublime faith, flaming zeal, and dauntless courage of St. Alphonsus, they labored without fixed abode for several years, principally in northern Michigan and northern Ohio. But it was in Rochester, N. Y., in 1836, that the first Redemptorist foundation in the western world was effected by the Rev. Joseph Frost, who, in 1835, had been appointed superior of the American mission.

The mustard seed grew marvelously; and in 1850, June 29, the American Province was erected with ten houses. In 1875 there were seventeen foundations, and the American Province was divided into the Baltimore and St. Louis Provinces, containing thirteen and four houses respectively. From the American Province as the parent-stem has also grown the Toronto (Canada) Province, 1918. The official statistics for 1922 contain the following items: Number of foundations in the Baltimore Province, 22, to which are affiliated, as a Vice-Province, 6 others; 3 in Porto Rico, and 3 in the Virgin Islands; number of houses in the St. Louis Province, 21; in the Toronto Province, 10. The Baltimore Province has 251 priests; the St. Louis, 174; the Toronto, 54.

Although a missionary body the Redemptorists have been compelled by circumstances to assume charge of parishes also; nevertheless the preaching of missions has always been primary and paramount. Among their manifold activities the Fathers include the care of hospitals, orphan asylums, old folks' homes, and even of a leper colony at St. Croix, in the Virgin Islands.

The most illustrious American Redemptorist, the first novice to be invested in this country, was the Venerable Bishop Neumann, of Philadelphia, who has justly been styled "the Glory of the American Hierarchy." On his entrance into his diocese (1852), he found therein only two parochial schools; at the time of his death (Jan. 5, 1860) he left over one hundred. His virtues having been solemnly declared heroic by the late Pope Benedict XV, he gives bright promise of being the first canonized Saint in the United States.—*Rev. John F. Byrne, C. SS. R.*

A Protestant Writes on the Personality of Mary

By WILLIAM T. ELLIS (Prof.)
St. Louis Daily Globe-Democrat, July 7, 1923.

THE personality of Mary has come down through the ages, a spotless, beautiful figure, revered and beloved by countless myriads. Diana of Ephesus has gone the way of Venus and the more primitive goddesses; but the pure and lovely human personality of Mary remains as the most highly favored among women. Motherhood everywhere turns toward her with a sense of kinship and devotion.

She is the ages' perfect embodiment of womanhood. Piety, obedience, service and unspeakable reward are her spiritual characteristics. In a day when so many young women have lost their moorings and their bearings, it is restful to turn to the personality of the woman whom God found worthy to be the mother of His Son, the world's Savior. This lesson affords a timely opportunity to consider, on the highest plane, what is loosely termed "the woman question."

It is the fashion of these post-war days to make out that women are no better than men—really, a great deal worse, if the truth were revealed; and a whole school of fictionists have been diligent in trying to reveal it. To read a college magazine, or any of the writings or publications of what Mrs. Atherton, in her latest and nastiest book, calls "the Sophisticates," one might infer that the modern girl is uniformly a hard-smoking, hard-drinking, fast-living, immodest siren, full of guile but devoid of ideals. Longfellow's "Maidenhood," according to the popular literary fashion, belongs in the rubbish heap of despised and discarded mid-Victorian notions. The up-to-date girl, by these standards, models her life upon Theda Bara, rather than upon Mary of Nazareth.

Everybody, doubtless, who is favored with the privilege of traveling in the Near East goes as often as possible to Nazareth, and to the central spring of the village that is called "The Fountain of the Virgin." I delighted to stand near in the early morning, or as twilight approaches, to watch the women filling their water jars—and, nowadays, oftener their Standard Oil tins!—even as Mary did, nearly two thousand years ago. They are the same type of olive-skinned, lustrous-eyed Syrian girls, of shapely carriage and melodious voices and ready laughter. They help make real the girl Mary, to whom, at this place, the Wonder once befell.

Who can write the mind of a modest maid? What does earth produce that is more kin to Heaven than the sweet and tender aspirations after goodness of a gentle girl? Our modern "psycho-analysis" seems to have missed entirely the delicate shyness, the sensitive and self-consciousness, the aptitude for spirituality, which are at home in the heart of a good woman. The inclination Godward of true womanhood has ever been the saving salt of even the most corrupt society. God pity a fleshly and evil-minded generation that inclines to abandon this standard! Mary is still the symbol of wholesome, reverent, celestial-minded womanhood.

One of the ties that link our weary and wandering old world to the perfections of Heaven is the truth that when God wanted to reveal Himself in fullest possible form—to express the utmost of His nature that was possible to His infinite power—He did not appear in majesty or in supernatural might, but instead He came as a little child to the arms of the best of women.

After a fashion, every other mother shares Mary's partnerships with God in the bearing and rearing of a child. That is the experience that makes

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He Answers the Question What Is Americanism?

By Lieut. Col. Theodore Roosevelt in "Public Affairs."

THE verlest school child can recite the famous words of Patrick Henry: "Give me liberty or give me death." Our National Anthem, "The Star-Spangled Banner," in the refrain speaks of "the land of the free." The first two lines of another of our popular patriotic songs are, "My Country, 'tis of thee, sweet land of liberty." The Declaration of Independence itself states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by the Creator with certain unalienable rights, that among these are Life, Liberty and the pursuit of Happiness." The traveler from foreign nations, when his ship sails into the harbor of New York, sees, as it steams down the bay toward the piled buildings of Manhattan, the Goddess of Liberty. The majority of our wars have been fought for the cause of liberty, and the honor roll of our dead is inscribed with that word. It is not too much to say that the rock on which this country is founded is liberty, or its synonym, freedom.

In spite of this, at this very time, there are those in this country who, under the guise of Americanism, would debauch this prime article of our faith—liberty. What does liberty mean? Liberty means "leave to live by no man's leave underneath the law."

Liberty means religious toleration. We hold that it is the right of every man to worship his god in the way his conscience dictates. The necessary corollary of this is that no distinction of any sort should be made between sects. When we judge a man, we must judge him as a man, and not as a follower of any particular creed. No man in our country should be discriminated against because he is or is not of a particular faith. He should stand or fall in the eyes of his fellow-countrymen on what he individually represents, and on nothing else. This religious intolerance has manifested itself in many ways. The word Americanism has been soiled by being used by some groups for the purpose of furthering their brutally intolerant designs. Such a group is the Ku Klux Klan, who have banded together against certain creeds and races. Americanism never goes masked, and he who tells you it does, lies. There are other groups who have organized along racial lines for the purpose of racial discrimination. Still others have attempted to suppress opinions, legally expressed, because they personally did not agree with those opinions. Furthermore, there has been a growing tendency to delimit and prescribe personal liberty in unjustifiable ways.

Lawlessness must be met with law. If a crime is committed, it is our duty to bring the criminal to justice by due process of law. Any body or organization which takes the law into its own hands, whether it be by lynching, by beating, or by running an individual out of a community, is equally criminal with the offender. The laws were placed on our statute books by our representatives in Congress assembled. If they are inadequate or unwise, the machinery is present whereby they may be changed. It is un-American to do anything but uphold them and abide by them.

We must check, and will check, any who infringe the laws duly adopted.

We hold the creed of equal opportunity for all. Lincoln rose through his individual worth from the humblest beginnings to the highest honor in the nation. Destroy liberty and you have destroyed equal opportunity. Then there will be no more Lincolns in this country.

We must maintain our toleration, racially and religiously. Personal liberty is sacred to the country. If we would not forswear our country, we must preserve it. Unless we do all these things, unless we preserve not only in deed, but in thought, a recognition of others' rights, we had better burn the Gettysburg Address and sell the Statue of Liberty for scrap, for freedom and liberty will exist no longer in our land.

Catholic Marriage Laws According to New Code

By the Rev. H. C. Hengell, Ph. D.

ARTICLE IX.

The Pauline Privilege.

A Christian marriage which has been consummated can be dissolved by no human power and by no other cause than death. "What God hath joined together let no man put asunder" (Matt. XIX, 6) —Canon 1119.

By a Christian marriage is understood the marriage (not merely the marriage ceremony) existing between baptized persons. Such a union is always a Sacrament if it is a marriage at all.—Canon 1012.

By raising marriage between baptized persons to the dignity of a Sacrament, Christ gave it the maximum firmness and stability. Not only actually, but also by Divine vocation. The Christian marriage represents Christ's spiritually prolific union with His Church. Christ thus permeates Christian marriage. "For as many of you as have been baptized in Christ, have put on Christ" (Gal. III, 27).

Legitimate marriage, by which we mean the non-Sacramental marriage existing between unbaptized persons, does not enjoy the highly privileged indissolubility possessed by Christian marriage. It can be dissolved in favor of the Faith by virtue of the Pauline privilege.—Canon 1120. This privilege is called Pauline because it is described by the great Apostle St. Paul, in his first letter to the Corinthians, Chapter seven, verses twelve to fifteen inclusive.

"If any brother hath a wife that believeth not and she consent to dwell with him: let him not put her away. And if any woman hath a husband that believeth not and he consent to dwell with her: let her not put away her husband. For the unbelieving husband is sanctified by the believing wife: and the unbelieving wife is sanctified by the believing husband. Otherwise your children should be unclean: but now they are holy. But if the unbeliever depart, let him depart. For a brother or a sister is not under servitude in such cases. But God hath called us in peace."

It is to be observed, first, that the Church did not create, but only interprets this privilege in favor of the Christian faith, and secondly, that the conditions under which this privilege are applied must be observed as interpreted by the strict discipline of the Church of Christ. Thus, if the non-converted party to the legitimate marriage is willing to be baptized, or is willing to live in peace with the converted party without disturbing the latter's religion, this privilege cannot be used. In all such cases the Church takes great care to protect the natural rights of the non-Christian party. Canons 1121-1127 make this fact evident.

An unprejudiced broad minded study of the marriage legislation of the Catholic Church, as embraced in the New Code of Canon Law, will convince any one, whether Catholic or non-Catholic:

1. That the marriage legislation of the Church is concerned primarily with the Catholic Sacramental marriage of her own subjects and only incidentally and indirectly with other marriages in so far as the latter affect the former. Every organization may legitimately prescribe conditions for membership even though these conditions incidentally affect others in their relation to its members.

2. That the marriage legislation of the Church places social welfare above private selfishness often misnamed private happiness. Thus, for example, it is better for social welfare that the innocent party in a wrecked marriage should be denied the privilege of re-marrying than that the door be opened to absolute divorce with a train of evils similar to those attendant upon free love. Moreover, the will of Christ leaves the Christian no choice in the matter. "What God hath joined together, let no man put asunder."

Minister Praises Church and Rebukes Her Enemies

IN a recent issue of St. Olaf, a Scandinavian Catholic paper, appears an interesting extract from a book written by a Swedish Lutheran minister, Nile Beseken, entitled "Before God's Vision." The writer, evidently a man deeply imbued with the charity of Christ, reproaches his bigoted co-religionists who, in their shortsightedness and animosity, fail to appreciate the great and beneficent part the Catholic Church is performing in the terrific world battle of good against evil. The fair spirit of the writer brings to mind the Master's approval of one who showed a like mind to his own ministry: "Thou art not far from the Kingdom."

"God be praised! Our Swedish Church has had the good fortune to be an outsider in the World War; all race hatred is foreign to us. Yet, have we anything to be proud of? Is there not something we have overlooked which we call 'Odium Theologicum,' theological hate; or perhaps it is a strange expression to us? I was once talking to a brother-minister about Catholicity in general. He gave me this answer: 'I hate them with a whiteglowing hate.' This hate comes to the surface in many different ways in our newspapers, magazines, school books, and is exhibited by people who judge the Catholic Church as a blind man might discriminate colors. Their judgments are harsh and unjust. Priests by them are labelled 'Antichrists.' Does it not bring us back to the times when in this land of ours, Catholics, for their religion's sake, were burnt at the stake and cast out of the land as outlaws? It is only utter ignorance of the real teachings of the Catholic Church that can explain such hatred and such a fear.

"I know of no other fear for us Christians than that which the scriptures call 'Antichrist' — heresy— which is overshadowing the world of today. Is it not the Catholic Church, which is one of the strongest, most powerful hindrances to this terrible catastrophe? The Catholic Church is today a Church of prayer like unto no other.

"It is a Church of Holy Communion, where daily Communion is a custom, while our altars are empty and deserted; and it is a Church of the Holy Gospel, where the priest kisses the words of the Gospel after reading, and seeks to implant in the minds and hearts of the people the import of the words he has just spoken; a Church wherein the people believe, with faith unshaken. Alas! with us, doubt and denial are a common thing. It is a Church of Acts of Charity, whose works show forth richer and more lasting effects than any other church. It is a mission Church which covers the whole heathen world with a net-work of mission stations, like to a powerful searchlight in the great darkness.

"This I shall say and say it with a loud voice: It is a Christian Church where the living Christ dwells in millions and millions of hearts, loved, honored, and adored above all things as the World's Savior and Redeemer.

"By the fruits you shall know the tree, and like a golden tree in life stands the old Catholic Church in this dead world, bringing forth most glowing fruits for God's honor and glory! This is the Church we hate, even with a white-heat hatred.

"There is written somewhere in the Scripture that our works will follow us. Then I hope that the Lutheran church will not suffer for its work against the Catholics, in the terrible hatred which they show to many of their own people. This is not the worst, that we suffer what our works have merited. The worst of all is this, that we have broken that Great Commandment of brotherly love. We have refused to love them on account of the difference in their teaching of religion. Still they are our brothers in Christ, and as such we should love them. Our sin—our great sin— is that we have forgotten these words from the Apostle of love: 'This commandment we have from Him—that He who loves God, he shall also love his neighbor.'"

ITEMS OF INTEREST FROM THE SECULAR PRESS.

PREJUDICE DILUTED.

(Editorial The Pulaski (N.Y.) Democrat, July 11, 1923).

There are many different grades of prejudice floating around in the minds of people of our day. One may be prejudiced against persons, principles, creeds or beliefs. If a person is controlled by prejudices created in their mind by lack of right understanding they are sometimes guilty of intolerance that becomes a menace to their life. We might take time to discuss many of the ways we find prejudice disturbing our different orders of life. Many form prejudice against an individual because they do not like the way they dress; the tone of their voice, the color of their hair, the way they employ their time either in hours of work or rest. A very great measure of discourd, we are sorry to say, now existing, is due to an excessive measure of religious prejudices. Too much selfishness in the way one views his own belief will work into his system an uncomfortable degree of prejudice that will make him lopsided. Too many lopsided professors bring harm to a good cause of which they have become supporters. The time is at hand for us to lay aside our old prejudices in religious matters. Some one sent a gentleman in Richmond, Va., a copy of the Christian Herald which contained a letter to the Herald from the editor of the Democrat. This person sent the editor a copy of a publication called "Our Sunday Visitor (the Harmonizer)." It is good reading and helps those who read it lift some of the curtains of prejudice that have produced misunderstanding between two wings of the religious world. More knowledge, more tolerance, more love, more unprejudiced consideration of other people's religion will make for a better order of religious life and help solve many of our perplexing problems under which we are staggering today.

(Note: This gentleman states he is a member of the Congregational Church and a Royal Arch Mason).

ONLY ONE EXAMPLE.

Occasionally a Ku Klux Klan spellbinder gets his historical dates badly mixed. The Washington correspondent of the Christian Science Monitor reports an amusing incident of this sort from Eastern Maryland. There on Flag Day, a Klan orator, who was holding forth in his best "100 per cent" style, told his audience that the Pilgrim Fathers landed at Plymouth with a Bible in one hand and a spelling book in the other, while over them waved the Stars and Stripes." Evidently those of us who celebrated the 146th anniversary of the flag about the time this statement was made are something like 157 years behind the times.—Buffalo Echo.

ROY CRANE IN OKLAHOMA.

Okmulgee, Okla., July 4.—So much strife has been stirred up in certain sections of Oklahoma by the Ku Klux Klan that Governor Walton has sent troops to quell the disturbance. Roy Crane, an anti-Catholic speaker, was prevented from delivering addresses here. Crane, posing as an ex-priest, was never even a Catholic. For years he was a Socialist agitator. Three times he has been sent to jail, for selling drugs, for publishing the false K. of C. oath, and for evasion of the draft during the World War.

SEEKING TO REUNITE WITH ROMAN CHURCH.

(Toronto Globe, July 10, 1923)

Anglo-Catholic Congress Aims to Restore Catholic Doctrine in English Body.

London, July 9—About 20,000 delegates—Bishops, priests and laymen—representing, it is said, one-third of the communicating membership of the Church of England, nominally Protestant, will gather tomorrow in Albert Hall, London, for an Anglo-Catholic congress.

The Bishop of London is President, and leading Bishops and laymen will preside over the sectional meetings. The avowed object of the congress is to restore the Catholic doctrines to practice in the Church of England, and an announcement is made that confessions will be heard in the various London churches throughout the congress.

Both these practices are in direct defiance of the law of the English Church.

It is also announced that a box will be reserved in Albert Hall for Cardinal Bourne, who is the official head of the Catholic Church in England.

The growth of this reunion with Rome movement in the English Church has been remarkable in the past few years.

METHODIST MINISTER SAYS KLAN WORSE THAN FREE LOVE

"I would rather belong to a free love cult than become a member of the Ku Klux Klan," Rev. Lynn Harold Hough, pastor of Central Methodist Episcopal church, told his congregation Sunday evening.

"The Ku Klux Klan is the most damnable, the most diabolical institution that this country ever saw," Dr. Hough continued. "Can you imagine Abraham Lincoln saving America with his face covered with a white cloth?"

"When this country was new Roger Williams formed a colony of pure Protestantism in Rhode Island. About the same time Lord Baltimore founded his Roman Catholic colony in America. Both of these colonies were the highest types of their own faiths and both were loyal to their country. Neither was out to 'get' the other. They practiced and believed in the freedom of worship for which this country was founded. These Catholics and Protestants lived together as good citizens.

"The Ku Klux Klan is the acme of lawlessness. If I belonged to an institution of that kind I couldn't look my own face in a mirror. If America is to survive you and I must repudiate any organization which is an enemy to the fundamental principles of our country.—Detroit Free Press, July 9, 1923.

Father Smith Instructs Jackson in the Catholic Religion

The Holy Eucharist the Church's Greatest Possession.

FATHER S. Do you know some of His utterances at that time?

MR. J. He said that He was the "living bread," "the bread of life," that the bread He would give would be "his flesh, for the life of the world;" that His flesh would be a *real* meat, and His blood a *real* drink; that those would have "everlasting life," who would eat His flesh and drink His blood, and that those who should not eat the same, would not have life in them,—of course, He meant supernatural life.

FATHER S. Those utterances are surely plain; but you said His hearers were not inclined to accept Him literally.

MR. J. No; they argued the question: How can He give us His real flesh to eat.

FATHER S. Then they must have understood Him to mean what He said.

MR. J. That's right, but I mean they were not disposed to believe Him. Many of them even went away because Christ insisted on being understood literally.

FATHER S. Now, what if Christ had referred to a figurative eating of His flesh, and these people misunderstood Him, and went away deceived?

MR. J. As God, Christ could not have allowed that; He could not countenance deception.

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Part Played by Catholics in American History

(By CHAS. W. MEYERS)

Author of "A Minister's Surrender," "Why We Need Church Schools," etc.

CATHOLICS AND CIVIL AND RELIGIOUS LIBERTY IN AMERICA.

WHAT is civil and religious liberty? Perhaps no cleaner answer could easily be found than the following one given by Cardinal Gibbons, on page 226 of his excellent book, "The Faih of Our Fathers":

"A man enjoys civil liberty when he is exempt from the arbitrary will of others, and when he is governed by equitable laws established for the general welfare of society. So long as, in common with his fellow-citizens, he observes the laws of the state, any exceptional restraint imposed upon him, in the exercise of his rights of a citizen, is so far an infringement on his civil liberty.

"A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man, because it corresponds with a most certain duty which God has put upon him."

Now, who introduced these sane and benign principles of civil and religious freedom in America?

Two answers have been given to this question. The more popular view is, that this honor belongs to the "Pilgrim Fathers" of New England; the other is, that the Catholic Fathers of Maryland are entitled to this distinction.

Now, we venture to assert that,

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"The Catholic Church is the one place in America that is free of politics."—Alvin M. Owsley, national commander of the American Legion (Cincinnati Post, July 2, 1823).

CATHOLICS DO NOT BELIEVE RELIGION CONSISTS IN CEREMONIES.

(Continued from Page One)

For another reason, do we use these arts in God's service, without enslaving the reason. You go into a Catholic Church; you see a number of pictures hung around the wall; you see a number of people passing from picture to picture in procession. They are performing what is called the "Stations of the Cross." They kneel before these pictures. Of course they do not adore them. They show respect to the picture, on a principle similar to that by which you respect an oil painting of your dead mother or father. They are not so foolish as to suppose there is life or strength in these material objects. But they kneel before them, because they remind them of the sufferings of our Divine Lord. In each picture is depicted a scene of His passion. You see the people moving in procession; you see old men mingling with little children. The old men can no longer read, but the Church holds before them the book of the large picture of the "Station of the Cross." She has a catholicity of means of getting at the human soul, as she has a catholicity of doctrine. She has means, if one sense be closed, to tell the story of redemption through another. The people behold these scenes in the life of our divine Lord. They are instructed at once, and moved to pity for our Lord's suffering, and to sorrow for sin. How often, too, have I seen little children looking at one of these "Stations of the Cross," representing, perhaps, the nailing of the sacred hands of our Lord to the gibbet. There were the nails piercing, and the great hammer lifted up; and I have seen in the eyes of the little children tears of sympathy—perhaps the first tears of sympathy they had ever shed. They had shed tears for their own sufferings, but it is not often that little children will weep at once for the sufferings of others. I have often thought that perhaps the first sweet offering, the first crystal tear of sympathy, from the eyes of the little child, was an offering to the bleeding heart of Jesus Christ in the "Station of the Cross."

How beautiful, how reasonable, how useful, are all those means of enlightening the intellect and of touching the heart of man! But why all the grandeur of your great cathedrals and their functions? Why all this pomp and show? Why not communicate directly spirit to spirit? Because man is not purely a spirit. He has a body. There must be offered to God the tribute of the body in external worship. Again, man cannot, whilst he remains upon this earth, keep in constant union with the Divinity without external aids. God himself, in the magnificent temple of creation, gives us the evidences that He rejected not the beautiful in preparing this temple for His own service. Look at it in all its splendor. He created it, as the Apostle says, "that the invisible things of Him, from the beginning of the world, be clearly seen, being understood by the things that are visible, His eternal power also and His divinity." Has God rejected the beautiful in this temple of creation? Who was it, when He formed this temple, that first introduced into it sculpture, painting, poetry, music, those marvelous missionaries of the beautiful that, like the angels in the vision of sleeping Israel, bring earth and heaven into sweet union? Who was the first sculptor that struck with his chisel the marble rocks, and fashioned them as He would? **Who was the first painter that touched with His brush the flowers of the valley and tinged with deep azure the ocean—that mystic baptismal font in whose waters He purified the universe, and decreed that by its waters and His spirit, man should become regenerate? Who was the first inspirer of music? Who was the first decorator, that studded with gems the Milky Way and spread this arch of splendor across the concave of this His temple? Who first told the strong sons of God to "shout with joy," and bade "the morning stars sing together," when all creation was ringing with the notes of Him, the first composer; when earth and air and heaven celebrated His praises; until the intruder sin broke the universal chorus, jarred against nature's chime, tore the harp strings of His angels; and Who, by conquering sin and death, brings back the lost melody? Who has sanctified this art of music,**

NOT TO OPPRESS THE INTELLECT,

not to cloud it, not to silence it, not to lull it into a sleep fatal to its powers? No, but to sanctify, to elevate and to influence even the intellect itself, by purifying the imagination and the heart. He it was who, having inspired this glorious art, declared that Music should become in heaven itself eternal; that when all the others should, as it were, faint at the gates of heaven, when the chisel should fall from the sculptor's hand on seeing the magnificent ideals that he thought to represent; when the painter should cast away the brush in view of the glorious coloring beyond the stars; when the poet should breathe no more the song of hope, but should enjoy eternal fruition; when the architect need no more to build a house with hands in view of the eternal temple of Almighty God; when the sacred mission of all the other arts shall have been fulfilled, that then glorious Music should survive them all, and flying in, as it were, through the gates of light, give her lessons to the angels, and the architect and the sculptor and the painter and the poet should all become for eternity the children of song.

In all of this, where is the slavery of the intellect? Hence, that man at St. Peter's should not have risen from his position, should not have broken the enchanting bonds, but have said to himself: "This Church has won my heart—has touched it in religious worship, as it was never touched before. I will try if a Church which is so beautiful, a Church which moves the depths of the human soul so marvellously, may not also satisfy my intellect, and thus it will have won at once, both powers." Thus acted the distinguished American citizen, Judge Burnett, formerly of this State, afterwards Governor of California, and now one of the most honored citizens of San Francisco, the author of that admirable book, "The Path which Led a Protestant Lawyer to the Catholic Church." He had been present at Christmas midnight mass. He had felt his heart moved in a manner, as he himself said, that he never had experienced before. He did not become a Catholic because he was so influenced, as that would be illogical; but he continued to examine; and when his intellect was convinced, after his heart was moved, then he bowed that intellect—and it is a noble one—he bowed both intellect and heart to the influence of the Truth and Beauty of the Catholic Church.

In this there is nothing illogical nor degrading. Hence there is no slavery in the Church's use of ceremonies, in the Church's use of the arts in her worship of God, as means that will bring the soul nearer to God, which means are in harmony with certain powers of the soul herself. And what can be more appropriate than to offer the tribute of all that is beautiful in nature and art at the footstool of the throne of the God of the Beautiful! Whatever brings the soul nearer to God, in such a manner as to be affected, by the influence of God upon its powers, that is to be embraced, that is to be used. Nor is there danger of idolatry in all this. No man is absurd enough to suppose that in the use of these statues and pictures, we will regard them as deities. The thing is too absurd. Indeed, it is beginning to be regarded as absurd by the most intelligent Protestants of the day, who very easily, I think, understand that in the use of these objects of worship there is little or no fear of our being so ridiculous as to mistake them for deities!

CATHOLICS DO NOT BELIEVE IN WORSHIPING SAINTS OR IMAGES.

(Continued from Page One)

and, therefore, there is no degradation of religion, no exalting of any creature whatever to the place of God, because, between him and the highest creature there is this infinite distance. And, therefore, the charge falls to the ground, when we know that Catholics do not believe that the Blessed Virgin ought to be worshipped as if she were a goddess; when we know that Catholics do not believe that any honor can be given to her, or to any saint, independently of the Deity, and that all the glory they have is but the reflected glory of the most high God!

Let us suppose for a moment, as some one has suggested, that after Washington had achieved the liberties of the American people, he comes forward upon the platform before them. They are cheering him, their deliverer; and let us suppose that Washington's mother comes out upon the platform and some one says: "Let us cheer the mother that gave us such a son." Do you think Washington would be jealous of the honor given to his own mother, and given her chiefly because she was his mother, because of him? And wherefore shall our Divine Lord be jealous of the honor given to his mother, when that honor is given especially because she was his mother?

"But you pray so long to the Blessed Virgin and the Saints, and sometimes pray but for a short time, to Almighty God. Is not this an evidence that you are thinking more of these creatures of God than you are of God himself?"

It is not the length of time that we spend in praying that determines the character of the prayer. One bending of the knee in adoration, which must be offered to God alone, is a higher act of worship than if one were a century praying without adoration. If the Catholic performs acts of worship that mislead the non-Catholic you must remember that the character of the worship is to be judged by the doctrine; not the doctrine by the worship. You must have first the key to what the Catholic means by these external expressions, either in action or in word, before you understand, and certainly before you condemn, this external action. I may bow the knee without intending adoration. In the old English Book of Common Prayer, in the Protestant marriage service, the bridegroom uses the words, if I remember rightly: "With this ring I thee wed, and with my body I thee worship." Now, if some one said to him, "Do you really mean to adore this creature? You say you worship her." "Oh, no," he will say. "You must first understand **what I mean by worship.** Words are words. It is the meaning attached to the word, and it is by that meaning I have to be judged. I honor her. It does not mean here such worship as you imagine." Formerly, in the religious sense of the term, men adored, as the term implies, by placing the hand to the mouth, and then towards the statue—**ad os**, to the mouth; so, kissing hands was supreme adoration. It is not now, of course, supreme adoration. The external act, then, must be interpreted by the internal intention, and the internal intention by what is the teaching of the Church on the subject.

There is no Catholic who believes that it would not be idolatry and blasphemy to offer to any being that supreme worship that is due to God alone; and hence he cannot have any intention of adoration in these otherwise indifferent acts. He may indeed spend a long time in asking the saints or the Blessed Virgin to pray for him, but he well knows it is only God that can bestow upon him what he wants; as a man that desires an office from the President knows that it is only the President can give it, but he may spend a long time in conversation with some dear friend of the President, and you do not conclude from this that he thinks this friend can do more for him than the President can! He is only interesting the friend to go to the President to ask the favor for him. So they ask the saints to pray for them, as non-Catholics ask **one another's prayers.** Thus when you know what Catholics really do believe upon these subjects, you will find no difficulty in understanding how rational that faith is, and how far from degrading.

WHAT CATHOLICS DO NOT BELIEVE ABOUT RELICS.

(Continued from Page One)

died—for saints will die, too—and they buried him. In the open grave of the saint another body was subsequently placed. The saint who was very fond of solitude during his life rather rejoiced in it after death, and didn't want this man in the same grave with him. Therefore, with the same facility for performing miracles, his inanimate body brought the man to life without being restored to life itself, and sent him on his way rejoicing.

Now, in the same country there lived another saint, and as the people were grievously affected by snakes, this saint, who was not as cruel to the snakes as a certain Irish saint who expelled them all, erected a large cross, something like the mission cross that you may see outside or inside of certain churches, and told the people when they were bitten by the snakes that they should look at the cross, and they would be cured; and it is said that they were. This saint had a box made, in which he placed some relics, and told the people that they must take great care of the box, that it would always protect them, and when they went to fight they must bear it with them. Their enemies, however, got hold of the box on one occasion, but they were soon very glad to return it to these simple, good people, as it tormented them. And there lived amongst them later on another saint, who performed miracles, not merely by the use of inanimate, senseless objects like these, but when he was performing miracles in one direction, his shadow was performing them in the other.

Now, in what chronicles of the middle ages, in what old monkish Lives of Saints, have I found the account of these saints performing miracles by the aid of these inanimate objects? Where have I found this account? Substantially in the Protestant Bible, and, of course, in the Catholic Bible, too. Elisha, the prophet, was walking by the banks of a river; a man was felling trees, and the axe fell into the water. The prophet, by the aid of the little twig, brought up the iron till it swam upon the surface, and he then returned it to the grateful woodman. There was a widow whose one child was dead, and Elisha, as he is called in the Protestant, Eliseus in the Catholic Bible, did not go at first to raise the child, but called his man and said, "Take my staff," (which, after all, was his walking stick), "and lay it upon the face of the child." Elisha was also, the inhospitable buried saint, whose dead bones (relics) restored the intruder to life. But who was the saint that erected the large cross to protect the people from the biting of the snakes? Who but Moses, who erected the brazen serpent that was to symbolize the cross, and told the people when bitten by the serpents, to look at that brazen serpent, and they would be healed? And what was the box of relics but the ark of the covenant, with the rod of Aaron, with the vessel of manna, with the tables of the law, with those venerable relics?—all inanimate objects! And who was the saint whose shadow (not even an inanimate object) performed miracles, but St. Peter; for we are told in the Acts of the Apostles that people brought their sick that his shadow might fall upon them. So the Catholic believes nothing in regard to these subjects substantially different from what the Protestant must admit—which is not contained in the Bible of God. Nor can even the rationalist object, if he admit the existence of God and His angels. God could use these inanimate objects, as he uses animate objects. What is the difference to him between the first spirit in heaven and the humblest inanimate object on earth? Both being creatures must be infinitely beneath him. It is only a question of the difference **between two little things.**

Therefore is there nothing irrational in supposing that God, for his own ends—sometimes those ends are patent, sometimes they are concealed—but there is nothing irrational in supposing that God can act through these external objects. These relics do not perform the miracles. God acts through them. God uses them, just as He uses men; there is no divinity in them. God uses them simply as instruments. Surely God can do just as he pleases with His own creatures, in the manner that He pleases, when He pleases, and no man dare ask Him why. I may add, in passing, when we hear of those marvellous things, of miracles, and visions, and so forth, the Catholic does not believe that he is bound to accept them all. What! Every notion of every excitable old lady, or young lady; every fancy of every intensified, highly-wrought mind! No! these reported miracles have to be examined, as Dr. Newman remarks, upon the VERY SAME LAWS OF EVIDENCE by which any other facts are examined. I examine the reported fact; I bring to it the ordinary laws of evidence; I reject or accept it upon evidence brought before me, admitting, of course, the **possibility** of Almighty God performing a miracle—the possibility, but not the fact, until it **shall have been proved.** Hence there is no degradation of either reason or religion.

WHEN READING HISTORY THINK OF THIS

"The spirit of Calvinistic Presbyterianism," writes Green, "excluded all toleration of practice or belief. The absolute rule of bishops, indeed, Cartright denounced as begotten of the devil; but the absolute rule of presbyters he held to be established by the word of God. For the church founded after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. Not only was the rule of ministers to be established as the one legal form of church government, but all other forms were to be put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such blind and reckless ferocity." (History of the English People, Book VI, Chap. V.)

"It must be admitted," writes Buckle, "that in Scotland there is more bigotry, more superstition, and a more thorough contempt for the religion of others than in France. And in Sweden, which is one of the oldest Protestant countries in Europe, there is, not occasionally but habitually, an intolerance and a spirit of persecution which would be discreditable to a Catholic country, but which is doubly disgraceful when proceeding from a people who profess to base their religion on the right of private judgment." (History of Civilization in England, Vol. I, p. 264.)

WHAT IF POOR PENN HAD FALLEN INTO THE HANDS OF THIS CONGREGATIONAL MINISTER!

September ye 15, 1682.

To ye Aged and Beloved Mr. John Higginson: There is now at sea a ship called the **Welcome**, which has on board an hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

The general court has accordingly given secret orders to Master Malachi Huscott, of the brig **Porpoise**, to waylay the said **Welcome** slyly, as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country **with the heathen worship of these people.** Much spoil can be made by selling the whole lot to Barbados, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked but we shall make great good for His minister and people.

Master Huscott feels hopeful, and I will set down the news when the ship comes back.

Yours in ye bowels of Christ,

COTTON MATHER.

THE ORIGIN OF THAT "EIGHTY-FIVE PERCENT."

In the last special number of OUR SUNDAY VISITOR we gave an explanation of how the claim that Catholics have eighty-five percent of the offices must have originated. Our conclusions are wholly verified, when we read the text of a full page advertisement which appeared in the Hugo (Okla.) Daily News of Jan. 28, 1923. The title is "Why I am a Klansman." Just listen to this raving:

"When I see 90 percent of the daily press owned, controlled and intimidated by the same influence, and when I see public halls, parks and auditoriums closed by this influence against the privilege of free speech as guaranteed to us in the Constitution of the United States, and when I see **15 percent of Catholic population of this country holding 85 percent of the public offices** (sic!), I think it is **time for all native-born, White Gentile Protestant Americans to be Klansmen."**

Kindly note: The 15% hold just exactly 85% of the offices. What a remarkable coincidence! Why not a 16% holding 86%, or 84%, say, of the offices, 15% plus 85% is 100%. How naive, and utterly childish! How transparent, on its face, is this piece of jugglery, this example of Klan "statistics!" A ten-year-old should have done better. Yet it is an exhibition of the psychology of bigotry.

IS THE POPE MEDDLING?

The Pope's intervention may ultimately achieve something in spite of France's polite suggestion that His Holiness should mind his own business. Though technically he may have no status in international politics, if a ministry of reconciliation is none of his business, what is it?"—**The Nation, July 18, 1923.**

OTHER THINGS THE CHURCH DOESN'T DO NOR TEACH.

(Continued from Page One)

at the steps of the altar in the presence of the people that he is a sinful man. He also begs those present to pray to God for him, and implores God's mercy through the Lord Jesus Christ. Later still, striking his breast, he utters the words: 'Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word, and my soul shall be healed.' This is a part of the daily confession of the Head of the Catholic Church, who utters it while bending or kneeling before the figure of his crucified God, having already privately confessed his sins to some priest, inferior in rank and probably younger than himself. To say of any such aged successor of St. Peter, who daily utters such a confession and such prayers as these, that he is 'the Man of Sin and Son of Perdition, who opposeth and exalteth himself above all that is called God' is both wicked and foolish."

Again, it is said that Catholics make a difference between the priest as a man and his office, saying that the man can live as he pleases, but as a priest he is infallible. Nothing could be more false than this. There is no difference made between the man and priest. The priesthood carries with it a far more weighty responsibility to discharge it worthily than an ordinary Catholic profession. "Be ye not many teachers," says St. James, "lest ye receive the greater judgment." Still the validity of the sacraments does not depend upon the character of the minister. Protestants do not worry about the validity of their baptism because the preacher who did the baptizing may turn out badly. The right of Christ to the throne of David was not impaired by the fact that, among his ancestors, were several persons who led lives that were wicked. See genealogy, St. Matthew 1. Balaam and Caiaphas, though sinners, were used as prophetic instruments. The Lollards, led by Wycliffe, extended this strange doctrine to temporal princes, holding that kings in a state of mortal sin lost the right to govern their people, thus dispensing the people from the duty of yielding obedience to the lawful government of a sinful king. There could be no social order either in temporals or spirituals, if such a view should prevail.

MORE OF THE USUAL FROM AN ENEMY SOURCE (Adventist).

Someone sends us a copy of "The Herald of the Epiphany," of Sept. 15, 1922, a Seventh-Day Adventist publication of Philadelphia. The whole number, consisting of sixteen pages, is given over to the Catholic Church. "Do You Know the Signs of the Times on the Papacy and America?" introduces the questions which fill its pages, all being led out with the monotonous "Do you know, etc?" It would be useless to go over the tiresome rehash and refute the canards which have already been refuted thousands of times, correct the doctrinal misrepresentations, and prove as false the monstrous historical lies.

However, it seems well to note that the Adventists have a very "peculiar" interpretation of prophecy, and, in view of the appeal made, on page 37 (5) to the "patriotic American lodges, orders, societies, etc.," to resist the encroachments of Rome, we feel we ought to let our readers know that the Adventists represent the **United States of America itself as a** persecuting power, which they say is described in prophecy as "the two horned beast which came up out of the earth" in Revelations 13. According to the Adventists, in other words, the United States is doomed to one day work hand in hand with the Catholic Church (they say the first beast is papal Rome) in persecuting Christians! The point is this: What is the use to work so hard to prevent what, according to them, is inevitable? This so-called "interpretation" is an insult to America, as everyone, who will take the trouble to read the 13th chapter of Revelation, will agree.

The whole system of Adventist prophecy-interpretation breaks down on the year-day theory. The 1260 days of the beast's persecution are represented as being so many years, by a process of juggling for which there is no warrant whatever. They have these "year-days" end with the imprisonment and exile of the pope by Berthier, one of Napoleon's generals, in February, 1798. Others, with equal reasons, have the "days" end with the conquest of Rome by Garibaldi, in 1870. The former count makes the papacy "begin" in 538 A. D. Another vital error also discredits the whole system ingeniously invented by William Miller, Uriah Smith and Mrs. E. G. White. The great desolating horn, undoubtedly Antiochus Epiphanes, which grew out of the he-goat's head (see Daniel 8:9-14) is said to be Papal Rome, in spite of the angel's inspired interpretation to the effect that the he-goat himself was Grecia!

Both Seventh-Day Adventism and the career of the false prophetess, Mrs. E. G. White, are exposed in two books written by Rev. D. A. Canright, once an Adventist preacher. It is easy to show that the whole is a discredited system.

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Back Page (not illustrated) ... Rites, Rituals and Practices of the Catholic Church.

Buy Your Calendars in August and Save 25%

1924 Calendar Prices: 40c each, 3 for $1.00. During August only, 30c each, 4 for $1.00

IN ORDER to get our orders for Catholic Art Calendar for 1924 during the non-rush period and give prompt delivery, we have decided to offer the readers of Our Sunday Visitor the special price of 30c each, 4 for $1.00, $2.70 per dozen (instead of 40c each, 3 for $1.00, $3.90 per dozen) providing the order is received in this office before August 31st, 1923, at these prices. Cash must accompany orders.

You may think that it is too early to even think of purchasing an article now that you are not going to use until next January. It is a fact, however, that 75 per cent of the 1924 calendars have already been ordered. The wise purchaser looks ahead and is never disappointed.

He buys his coal in April to avoid a coal shortage. Buy your 1924 Catholic Art Calendars now and be sure to get them in plenty of time for Christmas delivery. We can ship them to you immediately upon receipt of your order, as we now have these calendars ready for delivery.

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More than a quarter of a million of these calendars were sold last year. It is the most popular and most beautiful Catholic calendar ever produced. It shows all of the feastdays of the Church in large red letters. A red fish is imprinted over the black dates on all fast days, and on each day is shown the name of the Saint to whom the particular day is dedicated. The titles of the national holidays are also shown in red. An excerpt from the Bible appears on every date with the exception of Sundays, on which the Gospel reference is given. On feasts of special Catholic devotion is reproduced an appropriate picture for the day.

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The Catholic Art Calendar Should Be in Every Home

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On account of the great demand for the Catholic Art Calendar in colors, it has been reproduced for 1924 in 4-color process, one of the most expensive methods of color printing. Through the combination of the four primary colors, the beautiful oriental colors of the East are exactly duplicated. Ten of the original photographs of these wonderful Catholic masterpieces have been beautifully hand-colored by one of the foremost artists of Europe, Mr. Joseph Frank, who brought out in detail all of the richness and depth of the original paintings, on which painters for years studied the colors and garments worn during Christ's Life on earth.

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Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Could you cite me to a book, which exposes the Klan?

There are several, one of which is from the pen of Major Dalrymple, entitled "Liberty Dethroned."

Major A. V. Dalrymple has an advantage over ordinary writers who attempt an expose of the Klan. In the first place, he has a national reputation and his conclusions should carry weight. In the second place, he is familiar with the psychology of criminalism and radicalism. He saw service during the Spanish-American war; was criminal-prosecutor and governor in the Philippine Islands; during the late world-war he was investigating the activities of radicals and disloyalists in our own army in France; was Chief-Attorney of the Board of Contract Adjustments; and he has figured as a Prohibition Enforcement Officer.

Five Klan "Terrors" were selected during the later part of 1922, by the Fort Worth Klan, to whip, tar and feather the Major; but the commission was never carried out. Mrs. Tatum was whipped on Sept. 12, 1922, within six blocks of his home by the female contingent of the Klan, "The Invisible Eye," while held by Klansmen.

The author shows the difference between the old and the New Klan. The titles of officials, such as "Wizard;" "Cyclops;" "Titan;" "Dragon;" "Terror" and "Night-Hawk" are mentioned as quite significant to all Christians who search beneath the surface for true spirit of the Klan. All such names are derived from heathen pagan mythology. That is what the Klan is really trying to do, to paganize the country and introduce a regime similar to that of the pagan emperors who persecuted the Christians. The motto of the Klan "Not For Self But Others," is exposed as a false pretense. Sincere people do not go to such extremes in their professions of altruism. The Christian is for God, Self and Others.

Major Dalrymple finds four classes in the make-up of the Klan. The first rakes in the Koin. The second is made up of professional and business men, also politicians, who are looking out for their own material advancement, and are willing to knife a competitor in the back through the means afforded by the Klan. These even boycott Protestants who will not come into the Klan. The third class is the common herd, many of them sincere, but duped, who are conscious of a vague unrest as a result of the war. This class is taught that the Catholics, Jews, Negroes and Foreigners are responsible for their troubles. The fourth class is made up of bootleggers, thugs and scoundrels seeking "protection" against the possible quota of tar and feathers which they fear might come to them from the Klan—hence they get in on the ground floor.

One important point dwelt on is the Klan's admission that its policy and programme calls for a complete change in our form of government. Klan authority is quoted as saying the greatest mistake made by Washington, Adams, Jefferson and the other fathers was not to impose a religious test, but allow all, regardless of religion, to enter the country and become citizens. That Klannishness develops a mania for the persecution of other classes is shown—how the fanatical mind produced insanely lays all the crimes of history at the door of the Catholic Church, and incites to persecution on this false premise. Klansmen protect one another in crime—they swear to do so, treason, rape and malicious murder alone excepted—this accounts for the failure of grand juries in many cases to return true bills. The Super-Klan at Washington, an oligarchy composed of a few higher-ups, the membership of which cannot be revealed to the common herd of Klansmen, seeks to defeat the ends of justice in our courts and advance Klansmen to all positions of trust and power in the government. A Klan Intelligence Bureau at Washington keeps in touch with every section of the country and reports immediately to the Imperial Wizard. One of the official organs of the Klan in Texas admitted that the Klan did use the tar-bucket and the feather pillow to cow citizens into submission. The anti-Catholic torch in Canada, which set on fire a score of Catholic churches, schools, etc., was a part of the general plan to terrorize the country.

An interesting account of how the Klan ruins men financially, who will not bow, and divides whole communities and makes a hell of single homes, is given. The book may be obtained by addressing the author, Major A. V. Dalrymple, Box 317, Route 4, Fort Worth, Tex. Price $1.00.

In an anti-Catholic paper I found the statement that John Wilkes Booth, the assassin of President Lincoln, was a Roman Catholic. Is this true?

Not long ago this question was answered with a sworn statement by one who knew the Booth family and he states that Booth was not a Catholic, had never been, nor had any members of his family been members of the Catholic Church. Supposing that Booth had been a Catholic, what would it have proved? If he was an Episcopalian would that prove that the Episcopalian church teaches that her members must assassinate Presidents? Certainly not. His religion or his religious education had nothing to do with it.

What reason was given for rejecting the so-called apocrypha?

Because they were not inspired by God, since the inspiration of these books could not be proven.

We read that God will render to every one according to his works. Does that mean that father and mother and ten children will be separated in heaven?

If all should have the blessed happiness to gain Heaven it is quite possible that all would not merit the same reward in Heaven. The Savior says: "In my house there are many mansions." This indicates that there are degrees of reward given according to the good works which we perform here on earth. While it is true that no two of a family might receive the same reward in Heaven, yet it is true also that all, both parents and children, will be perfectly happy in the vision of God.

Scrupulous—(1) Forget it. (2) Foolish idea. It is unnecessary to examine your foods. (3) Pay no attention to those things.

Honesty—If you are absolutely sure the merchant gave you too much money back, you should return it.

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Renew your subscription promptly. You should allow us three weeks to take care of renewals.

OUR SHORT STORY CONTEST

THE SACRIFICE SUPREME.

By Henry J. Campbell.

In a small room on the third floor of the city hospital, Dora Simmons, dressed in a white uniform, was keeping watch over the wounded man. There was a sad, anxious look on her face, an expression of suspense and agony in her dark brown eyes. Now and again with nervous fingers she took the man's pulse, making a record of her findings on the chart that hung at the head of the bed. Then she would stand for moments at a time gazing into the upturned features, hoping against hope, for some sign of returning consciousness.

But the man lay inert, motionless, save for the irregular breathing that came now in slow and fitful gasps. A weird pallor had settled upon his countenance. Already the shadow of death had fallen across the room. Verily the man's hours in this life were few, the dreaded moment was fast approaching. As the girl watched the struggle—the eternal struggle between spirit and matter—her face twitched with pain as if every gasp of the dying man added a new wound to her heart. Silently she stood there waiting, hoping for the slightest change, bitterly conscious of her own inability to alleviate the man's sufferings or to ward off the inevitable calamity. To Dora Simmons it was the darkest hour of her life. Presently dropping to her knees at the bedside she raised her heart to the Great Physician and fervently pleaded for aid where science had failed. At last overcome by the surging feelings that rose from her sorrow-laden soul, she wept as only a woman can weep when love strong and abiding reigns supreme in the aching heart.

. . . .

Two years before Dora Simmons and John Clarke were married. That was shortly after Dora had graduated from the city hospital as a trained nurse. She had no thought of marriage at the time, but somehow John Clarke made a deep impression on her. He was handsome, refined and possessed all those qualities that appeal strongly to the feminine mind. Indeed, in Dora's eyes Clarke seemed the ideal of perfect manhood. Besides he occupied at the time an excellent position with a banking firm in New York. This latter fact as much as anything else influenced Dora when Clarke asked her to become his wife. For although deeply devoted to her work as a nurse, yet being an orphan, and having few living relatives, Dora was not adverse to the thought of having her own home. So they were married and finally settled down in a small but well-furnished flat in the outskirts of the town.

For a time Dora was very happy. She had now a comfortable home and Clarke, in all respects, for the time being at least, was an ideal husband. And Dora asked for nothing more. Indeed life seemed now to be full of glorious promise. These first few weeks of their married life went by brightened and hallowed by the sunshine of mutual love.

The marital sea, however, may remain calm for a while, but inevitably sooner or later a ripple will appear on its surface. Dora was young and experience had not yet taught her that to enjoy the beauty and perfume of the rose one must expect, at least sometimes, a prick from the thorn.

Three months only had passed when Clarke's manner suddenly changed. He began to find fault with his wife. Life in the flat with Dora gradually grew distasteful to him. Indeed nothing seemed to please or suit him now. Dora in her simplicity of heart couldn't understand what was wrong. She didn't realize that her husband in that short space of time had in truth grown tired of her.

As time went on matters grew from bad to worse. Their relations became so strained that sooner or later a break was inevitable. At last the climax came. Clarke provoked his wife to a quarrel—it was just what he wanted. The following day, using this as a pretext for his action, he left her and didn't come back. He had gone for good.

Under the weight of this blow Dora felt crushed as if by an avalanche. Yet it was difficult for her to believe that a man who had brought so much happiness into her life could so quickly turn against her. For a month she waited, patiently hoping he would return, but she was doomed to disappointment. Then another month passed, still she heard no word. Clarke disappeared as completely as if the earth had swallowed him up. Finally at the end of three months, dejected and broken-hearted, Dora gave up the flat, went back to the city hospital, and took up her work again as a nurse.

During the months that followed Dora remained loyal and true to her faithless husband. To John Clarke she had given her heart and she would never take it back. Although he deserted her and left her to the winds of fate, nevertheless her faith in him never wavered. She still believed he would return, and that some day, more united than ever, they would begin their married life all over again. With this hope burning in her breast all her energies were spent working for the sick, yet she was always cheerful, always wearing a smile as if nothing had ever happened. No one in the hospital knew of her early marriage, nor did she ever reveal to any one the black shadow that had crossed her life. The secret was locked in her heart. Thus a year and a half went by and then came the unexpected tragedy of her career.

It was midnight at the city hospital. Outside the city slept, the calm peaceful sleep of a summer night. A silence like that of the tomb had fallen on the hospital and its surroundings. Save for a few dull lights here and there the place was shrouded in darkness. Just as the clock struck twelve the midnight hour a man was brought to the hospital, dying from internal injuries received in an accident. His wounds were quickly dressed, but the doctors said his recovery was impossible. A few short hours was all he could live. By a strange irony of fate Dora was placed in charge of the patient only to find that the unconscious man was her own husband. That was the first time her eyes rested on John Clarke since he deserted her a year and a half before. Under the shock of this discovery Dora almost collapsed. But quickly realizing the man's terrible condition she bravely mastered her feelings and at once set about doing all she could to help him.

And now Dora was alone in the quiet hospital room with her stricken husband. Like a dove brooding over its nest she remained at his bedside, her thoughts voiced in the language of prayer for the man who had blighted her life. In this supreme hour of his need, Dora had no thought of self—the memory of the black past was now forgotten as if it had never been. All her sympathy went out to her dying husband, while her heart bled for him with a sorrow akin to that of a mother watching at the bier of her child. To Dora these moments were her Gethsemane wherein grief and anguish became doubly acute because unmitigated by the faintest ray of hope.

Slowly the hours passed—the dark, cheerless hours that always precede the dawn. Yet Clarke showed no sign of improvement. He lay in a deep stupor, his mind clouded by the fogs and mists of oblivion. To him nothing was clear or tangible, all was dark without, everything was hidden from his eyes by a veil of impenetrable gloom. He had no understanding of his present plight, no knowledge of the vain struggle his weakening forces were making against the encroaching hand of death.

At last the dawn broke and the new-born sun, like a ball of fire, rose in the Eastern sky above an horizon fringed with gold. Into the small room came the soft, warm rays, diffusing a mellow light, yet at the same time revealing in ghastly outline the pallid features of the dying man. Gradually as the morning wore on sounds of many voices could be heard in the streets below telling that the busy day of the city had begun.

It was then that Dora noticed for the first time a slight but perceptible change. Clarke woke up out of his deep sleep and for a brief moment seemed to become vaguely conscious of his surroundings. Slowly as if by a great effort he opened his eyes and looked up into the face of his wife. It was only for an instant, yet in that brief space of time there was recognition and the silent, mute appeal in his eyes was to Dora more eloquent than words. Overcome with emotion she bent down and fervently kissed the lips that made a feeble, but futile effort to speak. Then the eyes closed again and once more Clarke fell back into that heavy slumber, where all was vague and misty, wrapped in darkness.

Just then the door opened and Doctor Fisher, head surgeon of the hospital staff, entered the room.

"Good morning, Miss Simmons," he said. "How is your patient. Any change for the better?"

Dora sorrowfully shook her head. "I'm afraid not," she replied, "I think he's worse." The words caught in her throat, but she made a brave effort to master her feelings in the presence of the doctor.

Silently crossing the room the doctor went over to the bed. His examination was brief, but it told him enough. Clarke's condition was indeed grave. He saw that at once. Presently sitting down at the bedside he took out his stethoscope and placed it against the patient's breast. For awhile he listened to the slow spasmodic breathing, then to the labored movements of the weakening heart. Dora watched him in silence, her pale face haggard and drawn after the dreary vigil of the night. At length putting the stethoscope aside the doctor rose to his feet. His face looked very grim under the morning sunlight. Silently he stood for a moment, with lips tightly compressed, while his glance rested on the bed. Then he shook his head.

"A bad case," said the doctor gravely coming over to where Dora stood. "I'm afraid your patient has little chance for his life."

"Doctor." Dora's face suddenly grew pale, then the tears began to fall.

Fisher stared in astonishment. He knew nothing of the relations between Dora and the patient. To him the latter was just one of the many unfortunate victims that daily find their way to the city hospital. So he was puzzled at the girl's attitude.

"What's the matter, Miss Simmons," he asked somewhat sternly, "why are you crying?"

Dora was silent. She turned away her face as if to hide her grief. There was a short pause, during which the girl's sobs could be heard through the room. After a moment, wiping away the tears, she turned to the doctor again.

"This man is my husband," she explained, calmly meeting the surgeon's gaze.

Fisher started again. "Your husband! Why, Miss Simmons, I never knew——"

(To be continued)

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For advertising rates address the OUR SUNDAY VISITOR office.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV late Pope.

Apostolic Delegation, 1811 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

HUNTINGTON, INDIANA, AUGUST 5, 1923

SAVE EVERY COPY.

We keep one man busy in our office answering questions about things which have been exhaustively treated many times in OUR SUNDAY VISITOR. This expense and inconvenience would be wholly unnecessary if readers preserved their paper for future reference. Seldom does an edition go out which does not contain valuable information on some phase of Catholic teaching, practice, history, etc.

At the recent convention of the Catholic Press Association, a resolution was passed in favor of the formation of a National Bureau of Information, which would have branches in every city of 50,000 people or over, in order that both Catholics and Protestants might receive the answer they look for concerning the Catholic faith. Such a Bureau of Information would not be necessary if those who receive OUR SUNDAY VISITOR regularly preserved it, and had a file covering a period of four or five years. Within such a period practically everything bearing on our faith, our religious practices, the Church in history, etc., is treated. OUR SUNDAY VISITOR feels a little more competent to furnish the information to non-Catholics, because its editors understand the Protestant mind better than most Catholic editors could. We have had thousands of Protestant readers from the beginning, and today have possibly 100,000. Moreover, we have always had in our employ one or more ex-Protestant ministers, who certainly understand the Protestant attitude. Let our advice to every reader be: *Have someone in your household bring home a copy of OUR SUNDAY VISITOR every Sunday, even though you may be prevented from reading it on the day of its distribution.* You will have a whole week to peruse its contents. If something should prevent your reading it at all before the receipt of the next copy, then file it away. If it has been your custom to remail the paper, we would suggest that you secure an extra copy for remailing purposes.

Many of our readers have saved every copy. Only recently a person, whom the editor met on the train, said that he has a complete file of OUR SUNDAY VISITOR. It is needless for readers to write to us for back numbers antedating 1928, because we are not able to supply them.

THE LOGIC OF PREJUDICE.

How inconsistent even those are, who edit the big secular dailies, came to our notice recently when on the same page of a widely-circulated paper these two headlines appeared: *"Poincare Supported In Slap at Vatican,"* and *"Forwards Appeal to World Rulers."* Under the former head the paper seemingly referred to the audacity of the Pope in proferring intervention between France and Belgium in the settlement of the Ruhr trouble, while under the latter heading the editor's words implied an endorsement of the action of the Winona (Indiana) Conference in cabling even more pointed advice to France.

We are sure that the editor did not read what Pope Pius wrote, not to France, but to Cardinal Gasparri, on the occasion of the fourth anniversary of the signing of the Versailles Treaty. In this letter the Holy Father calls attention to the principles of justice and charity upon which the establishment of world peace is alone possible. Here are his words:

"While we are striving with all our strength and all the means our children place at our disposal for mitigation of the present serious general sufferings, we ought to take advantage of every opportunity to co-operate to bring about the desired pacification of peoples and individuals in Christ. We entrust those who hold the peoples' destinies in their hands to consider the various questions, and that of reparations, in that Christian spirit which does not separate the exigencies of justice from those of social charity, on which the perfection of the life of people is based.

"If, in the intention to repair the very serious damage inflicted, the debtor displayed real good will to reach an equitable and definitive agreement by invoking impartial judgment on the limits of his solvency and to undertake to supply to the judges every facility for careful and exact scrutiny, then justice and social charity, as well as the creditors' own interests, seem to require that more should not be asked of the debtor than he can give without completely exhausting his resources and productive power, to his own irreparable detriment and that of his creditors, not to mention social disturbances which might mean the final ruin of all Europe and resentment which would remain as a continual menace to fresh and ruinous conflagrations.

"It is just that creditors should have guarantees proportionate to the importance of their claims, insuring the latter's recovery, on which their vital interests depend, but we leave to them to consider if it is necessary to maintain to that end territorial occupations, imposing grave sacrifices on the occupied countries, and whether it would not be better to substitute even progressively, other guarantees not less efficacious, and certainly less painful.

"If both parties agree to these specific bases it would not be long before territorial occupation could be gradually reduced until it ceased, and at last could be attained real pacification and the economic restoration so ardently desired by all. To obtain such great boons no sacrifice ought to appear too great."

During the war the cry of the editors of our big dailies was a cry of censure because, according to their minds, the Pope was not interfering sufficiently.

By what principle of logic was it *wrong* for the Pope, representing 300,000,000 people, and believing himself to be the representative of the Prince of Peace, to offer a suggestion, and *right* for the comparatively small body of Protestants, represented at the Winona Conference, to send a stronger suggestion direct to the Governments concerned?

Throughout Europe, including France and England, the press commented very favorably on the Pope's recommendation. See *Literary Digest*, July 14.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from July 10th to July 24th:

For Our Sunday Visitor Building Fund	$1115.00	Total—$50,028.83
For Education of Priests for Poor Dioceses	[illegible]	Total—[illegible]
For Literature Propaganda in Needy Places	[illegible]	Total—[illegible]
For Missions—Home and Foreign	1.00	Total—[illegible]
For Colossal Statue of Christ at Washington		Total—[illegible]
For National Shrine	5.00	Total—[illegible]
For the Seminary		Total—[illegible]
For Mexican Schools	1.00	Total—[illegible]

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An Itemized List of Contributions Follows:

$1,000.00—Huntington, Ind. (Interest). $30.00—Kansas City, Mo. $15.00—Parkers Landing, Pa.; Van Nuys, Cal. $12.00—Fayetteville, O. $10.00—Fort Wayne, Ind.; Marshfield, Wis.; Lowden, Wash.; Dorchester, Mass.; El Segundo, Cal.; Des Moines, Ia.; Cleveland, O.; Springfield, Mass.; Cedar Grove, La. $5.00—Huntington, L. I.; Goodland, Ind. $4.00—Christopher, Ill. $3.00—Spring Lake, N. J. $2.00—New York, N. Y.; Mobile, Ala. $1.00—Princeton, N. J.; Ottumwa, Ia.; Hawk Point, Mo.

Amounts under $1.00 not listed for want of space.

Building Fund—Last Two Week's Report—$1115.00

Readers Speak to Readers

New York, Aug. 1, 1923.

Dear Editor:

Will you kindly publish the following:

COLORED PRIESTS.

The ordination on June 13th last of Rev. Joseph A. John, colored, member of the Lyons African Missionary Society, gives encouragement to all who are concerned about the conversion of the colored people of the United States. He finished his preparation for the priesthood at St. Anthony's House of Studies, Highwood, New Jersey, an institution founded by Very Rev. Ignatius Lisser, L.A.M., to educate white and colored boys for the missions in the South, and in a short time he will begin to exercise his ministry in the State of Georgia. The advent of this colored priest may be viewed as bringing to a crisis the question of a native clergy in this country, and, no doubt, controversy will rage for and against it. Opposed will be the timorous, the stand-patters, the prejudiced and the ignorant of history, or those who deliberately close their eyes to the lessons it teaches. In favor of it will be the plain doctrine and the practice of the Catholic Church and the earnest words of many Popes of Rome. Going back to the very first Vicar of Christ on earth, St. Peter had to contend with race enmity in himself and in others. When Cornelius, the Centurion and a Gentile came to him seeking baptism, St. Peter, speaking for himself, said: "You know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation; but God hath shewed to me, to call no man common or unclean," and later speaking to the Jewish converts who wanted the Gentiles kept out, he said: "If then God gave them the same grace, as He gave to us who believed in the Lord Jesus Christ; who was I, that I could withstand God?" There we have the answer to every objection made by the learned or the ignorant, the pious or the wicked, the malicious or the timorous. If God had given to the colored youth the same vocation to the priesthood as He gave to me, "Who am I, that I could withstand God?" And as spoke the first of the Popes so have spoken his successors at various times till we come down to our day and listen to the words of Pius Xth and Benedict XVth counselling and commanding missionaires in pagan countries to strive prudently, but with all possible speed to provide a native clergy. A few years ago, when Father Lissner was in Rome the Cardinal Prefect of the Propaganda, after consultation with the Holy Father, charged him to foster among the negroes of the United States vocations to the Catholic priesthood. It is woefully late to begin that work now; it should have been started sixty years back.

Of course we are perfectly frank to admit that here in the United States the matter of a native clergy for the colored people presents many difficulties, which are in every way exceptional, and that it must be handled with great prudence and a long suffering patience, but, taking into consideration all the objections which may be offered and estimating all the impediments which, naturally and unnaturally may be expected to be placed in the way, we hark back to the words of St. Peter: "Who am I, that I could withstand God?" If He gives the vocation the last word is said, and though the nations rage and faint-hearted friends forsake, ours is the duty to go ahead with the task of providing a native clergy supported by the conviction we are obedient to the teaching of the Catholic Church and that we are following the example she has shown all through the centuries.—Rt. Rev. John E. Burke.

Hillsboro, Ohio, July 5, 1923.

My Dear Editor:

A good Catholic, as well as a good Protestant, is a good Christian, and a Christian is a living Christ. Hence if Christ is our example, we should "follow in His steps." Who reluctantly said: "Why call you me Lord, Lord; and do not the things which I say?" What did He say? "Ye are the light of the world"—not to hide our light under a bushel, but—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven," Matt 5:14-16. He also said: "You are my friends, if you do the things that I command you," John 15:14. The night before His crucifixion He said: "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." John 13:34, 35. Hence love is an exemplary token of Christ-like Christians. Also in that compassionate intercessory prayer, Christ so earnestly prayed for the oneness of His disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may be one. . . . that the world may believe that thou hast sent me. . . . that they may be made perfect in one. . .. and the world may know that thou hast sent me." John 17:20-23. Here oneness is an exemplary token of Christ-like Christians. These precious words were not only for the eleven disciples but for all Christians today as well. For in His parting words He said: "Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19-20.

May the Lord hasten the day, when we all, with one accord, shall be "careful to keep the unity of the Spirit in the bond of peace . . . until we all meet in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." Eph. 4. There exists too much envy between the denominational churches. Yet all are combined, as one body, against the Catholic Church. This is surely contrary to Christ's plain teaching. "Love is of God—for God is Love," Who wants all His children, whether, red, brown, white, or black to love each other. Because all of us are human, and have souls to save. Neither should we ignore the Jews—God's once favored people. Our Lord Jesus was of the Jews, who said: 'Salvation is of the Jews." John 4:22. Christ instituted but one Christian Church, of which He Himself was the Chief Corner-stone. Wherefore all Christian are as "one flock, under one Shepherd." Also there is but one Kingdom, because there is but one King—Jesus. Doubtless there are some Catholics as well as Protestants, who have their names recorded on our Church books, and not on record, "in the Lamb's Book of Life." (7). Merciful Father, incline our hearts that we may be more reconciled, unified in our Savior's love and longing desire that we may all eventually as one body, be "called unto the Marriage Supper of the Lamb." Rev. 19:9. God be with, bless and prosper, spiritually, and financially the facility of the O. S. V. that it may effectually prove to be a real Harmonizer, and a Spiritual blessing to all people, and for the glory of God is my prayer.

Your faithful Christian Presbyterian Friend In His Name,
Geo. H. Diehl
113 Elm St. Hilisboro, Ohio

Bismarck, N.D., June 29, 1923.

Dear Rev. Father:

For years now I have been reading the "Sunday Visitor" and want to say that you are doing an unlimited amount of good. I sometimes wonder how we all got along without this weekly supply of information and truth.

I enclose check for $10.00 which I believe entitles me to a life subscription.

Yours truly,
JOSEPH COGHLAN.

St. Francis Mission,
Whiteriver, Ariz.,
Feb. 28, 1923.

Dear Monsignor Noll:

During the past six years I have been faithfully distributing "Our Sunday Visitor" among whites and Indians in the Pima and Papago country of southern Arizona. You have been so kind as to send about 25 copies each to our headquarters there at St. John's Mission, Komatke, Ariz., and San Solano Mission, Sells, Ariz.

I have now been transferred to the new Apache Missions in the mountainous eastern part of the State. I miss the opportunity of furnishing your valuable paper to my new charges, more of whom know how to read English than among the other tribes. Moreover, the German Lutherans, who have been here almost 30 years, have a dozen ministers here (not counting their wives and Indian helpers), and they are very active since our arrival in disseminating falsehoods regarding the Catholic religion, in order to keep the Apaches away from us.

The Indians, however are noticing the sudden almost frenzied activities of the Lutherans (who had accomplished very little before our entrance in the field). Every day I have unsolicited visits from Apache men, who wish to get acquainted, look at our neat little church and make inquiries about the Catholic religion.

Will your Literature Propaganda Fund permit you to regularly send me at least 10 copies of the "Visitor"? And also 10 copies to the neighboring Apache Reservation? Address: Rev. Gerard, O.F.M., Rice, Arizona.

If you have any spare copies of your speical monthly edition of the "Visitor" (for non-Catholics), I shall be very grateful for any number. They are splendid for the circumstances I am in.

Perhaps some generous persons will also enable you to send me some copies of your pamphlets, about the Bible, the Blessed Virgin, Priesthood, Slanders against the Church, The "Jackson Instructions", etc., etc.

Our Mission in this Reservation is only 14 months old (in the midst of about 2,500 heathen Apaches); hence whatever you may be able to do in the line of furnishing simple literature will be very helpful and highly appreciated.

Gratefully and fraternally yours,
FR. AUGUSTINE J. SCHOAZ,
O. F. M.

USE OF RADIO.

Holy Mother the Church has always been vigilant of the Master's commission: "Go teach all Nations," Matthew 28-18, and endeavored to utilize every invention of science and art for bringing home to the hearts and minds of men the knowledge of God, and the importance of learning His laws and those of His holy Church; that thereby mankind may reach that happy destiny, that Christ purchased by His precious blood on the cross.

The invention of steam and electricity has brought us nearer in commercial relations, and has been utilized by the ambassadors of Christ to great advantage in spreading God's kingdom.

With radio, it seems not improbable that soon the one hundred prelates and 22,000 priests of this United States may be enabled to multiply the fruits of their knowledge and missionary efforts by speaking through radio to 100,000 now, where heretofore we have been slowly imparting knowledge of Divine Truths to a few hundred.

Our separated brethren in this city —Minneapolis, Minn.,—are giving no less than seven sermons on Sunday, much of which are frequently listened to by our own invalids, feeble, old, far away, etc.,

Should not some concerted and systematic effort be made whereby we may utilize this wonderful invention and thus renew the face of the earth, that universal peace, forgiveness and brotherly love may again reign in men's hearts.

REV. M. E. CASEY.

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The Society of the Divine Word, Techny, Illinois, will conduct retreats for young and married ladies at St. Ann's Home, Techny, on the following dates: August 9-12; August 16-19; August 23-26.

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